Main peculiarities in the process of integration and social inclusion of refugees and/or forcibly displaced persons of various quintiles

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Abstract.
The process of integration and social inclusion of representatives of various socio-economic quintiles has always been a controversial issue. Since the moment of massive influx of representatives of the “rich quintile” in the last decade, scientists alongside with the local community were tended to think that the financial prosperity and unordinary assets, properties, skills and knowledge, which make more difficult the process of a proper “distinguishing” refugees and/or forcibly displaced persons (it means, make them unrecognized as ones, who are in need of actual help) lead to disruption of supportive relationships between newcomers and accepting community. However, the practice of cooperation between people seeking for a refugee from one side and accepting community of global society, in particular, EU one from another one, shows that people coming from less favorable backgrounds and possessing less favorable starting points can also be discriminated and underestimated on their way to the wellbeing in a receiving community. In the following article we are presenting tools and methods of obtaining a necessary level of long lasting appropriate and sustainable societal development by enabling a proper level of integration and social inclusion of all quintiles of refugees/forcibly displaced persons by recognizing their current and/or future potential.

Keywords:
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integration
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Research results. The following article will consequently continue our discussion about various peculiarities, difficulties and problems that may refugees and/or forcibly displaced persons face on the territory of the EU in particular, as a result of being representatives of either “rich” or “poor” socio-economical quintile. As it was already basically postulated in our primary research [6,7], it is not possible anymore to base our philosophical and scientific reasoning solely on traditional strategy of division of the society into 5 different quintiles, according to which “An income quintile is a measure of neighborhood socioeconomic status that divides the population into 5 income groups (from lowest income to highest income) so that approximately 20% of the population is in each group”[8]. In case of refugees and/or forcibly displaced persons, we shall take into consideration various so-called starting points of people, representatives of different economical, cultural, national and religious backgrounds. Therefore, the formal equality and respect to differences, which is absolutely and almost simultaneously accepted by the European society in particular, does not guarantee an automatic “equal placement” of people from different backgrounds in the society as it is. In practice, therefore, the basic respect towards human rights and liberties cannot liberate newcomers from inequalities connected with their social and economical placement in the society and caused directly by different “starting points and possibilities”. Thus, as we have postulated before [6,7], refugees and/or forcibly displaced persons, who are in need of fleeing from their homelands as a result of wars, armed conflicts, political and economical instabilities, persecutions for their political, social and/or personal opinions on some matters etc, face different opportunities on the territory of the receiving countries and, as a consequence, constitute different social and economical quintiles. And this difference is not a result of inequality as it is, it is rather a visible consequence of various skills and knowledge that are brought by newcomers to the territory of the accepting country and are based on their primary possibility to gain aforementioned skills and knowledge in their home country or not.
Besides various professional and economical opportunities that are tightly connected with an individual’s starting point in an accepting country, which were fully presented by us in the frame of our appropriate research; currently we are dedicating our scientific discussion to potential problems, difficulties and peculiarities that may representatives of various socio-economical quintiles (among refugees and/or forcibly displaced persons) face during the process of integration and social inclusion.

Basically, according to the World Bank definition, Social inclusion is the process of improving the terms on which individuals and groups take part in society - improving the ability, opportunity, and dignity of those disadvantaged on the basis of their identity [9]. While the integration means the action or process of successfully joining or mixing with a different group of people [10].

For our current research we decided to shorten a list provided in our basic description of quintiles, which can be used while discussing various social and economical conditions of refugees and/or forcibly displaced persons, and use exceptionally two identifications “rich quintile” and “poor quintile”. In the aim of forming the appropriate level of understanding of various difficulties in the process of integration and social inclusion we do not need all possible socially and economically determined differences. However, we shall still take into consideration the fact that the “rich quintile” will include representatives of highly educated people (possessing University degree or couple of ones), fluent speakers of at least 2-3 foreign languages, economically stable individuals, active travelers, beneficiaries of high ranked or luxurious services (including restaurants, bars, cafes, saunas, SPAs, hairdressers’ salons, nail services, cosmetologists etc). The rich quintile consumes less financial support from the government of accepting country, but provides a massive influx of personal financial tools and actives into the accepting country instead. Therefore, in most of cases, their arrival leads to financial and economical prosperity, development of business of various ranks (as they not just consume services, but also introduce their own business sector in the aim of delivering
services and goods as well), later, they additionally provide working opportunities for people from accepting societies. Representatives of rich refugee quintile obtain basically better occupational opportunities due to their high quality education and linguistic skills. Therefore, from the very beginning, in all sectors of their potential job placement they receive better “start” than other people in the subjectively “same” situations. Rich quintile refugees (and/or forcibly displaced persons) constitute a visibly controversial group of people. On one hand, their arrival is appreciated by the accepting country itself, as they bring financial resources with them (that they plan to and spend mostly on the territory of the country of their temporary residence). Besides, usual expenses, in case of desire to reside the accepting country permanently, they spend additional finances to invest into housing on the appropriate territory and/or purchasing cars and other vehicles. The last decade has also shown that sometimes, these are exactly rich quintile refugees/forcibly displaced persons, who become the most important consumer of luxurious goods and services in all branches and not only because of favorable financial condition, but also due to the lifestyle that they are primarily accustomed to. Alongside with financial actives, individuals from the aforementioned groups bring also mental, skills and knowledge resources to the accepting countries. Differently from “traditional refugees/forcibly displaced persons”, due to their high quality education and linguistic skills, they obtain various occupational positions, including the highest ones. Newcomers of this category become successful university lectors, obtain scientific positions in the research institutions, often take part in scientific programs and exchanges, congresses, conferences, symposiums; introduce their unique scientific methods in various branches of sciences, publish results of their investigations and apply them for the sake of local and global societal development. Consequently, besides better starting point opportunities and objectively better possibilities from the very beginning, the rich quintile refugees/forcibly displaced persons constitute a highly desirable group of newcomers at the same time. Subjectively, differently to “poor quintile refugees/forcibly
displaced persons”, they were subjectively supposed to be “better accepted and integrated into the local society”. However, the aforementioned tendency has not worked as it should to. Basically, the difference between expectations and realities on the matter of newcomers from rich quintiles became obvious since the full-scale armed invasion of Russian military forces on the territory of Ukraine took place on February 24th, 2022. As a result of aforementioned military aggression, there were over 8 million of Ukrainians forced to flee from the territory of their home land to protect their lives and health, as well as ones of their children. Due to the character of displacement, there was an opportunity to distinguish also the difference between migrants and refugees/forcibly displaced persons, as after February 24th, 2022, there were 95% of ones, who did not plan to leave Ukraine if not for armed aggression oppositely to migrants. However, the global society, in particular, European one, has witnessed a unique phenomenon: newcomers fleeing from their homeland, leaving their multiple possessions, losing their businesses and properties and still coming to the territory of the accepting country having both tangible and intangible assets to apply in a new country. Therefore, they came to the accepting country to literary seek for a temporary refuge, bringing with them new financial, technological, linguistic, cultural and other opportunities instead of seeking any kind of material support.

The local community is partially tended not to recognize rich newcomers as “appropriate refuge seekers”. In the frame of our cooperation with DAR for peace and equality, where we, as authors and researchers, also act as volunteers for the sake of refugees and forcibly displaced persons from different cultural, religious, financial and social backgrounds, we have got an opportunity to talk to one of representatives of “rich quintile refugees/forcibly displaced persons” about her own experience of integration and social inclusion on the territory of the EU. This story will be exceptionally important under the prism of our current research. We will however eliminate any personal data, as well as information on the exact State, as it does not constitute a relevant difference, according to all our research results and long
lasting observations in this sphere. Miss Ann K. has shared with us as follows: "When the aggression on my home country took place, I had to flee with my three children abroad, to the country where I was used to come for taking part in international scholarships and grants. I slightly spoke the local language, therefore, it was not definitely as difficult as for many other newcomers. All my property remained in Ukraine. Basically, I am coming from a wealthy backgrounds, thus, I had obtained not just a brilliant education (I am a marketing manager), but later also a great social and financial position, including possessing appropriate properties and assets enabling prosperous future for me and my children. Due to such an upbringing as well as my further private and professional successes, as well as constant personal development, my family and I have never experienced financial scarcity or necessity to refuse doing something because of lack of financial resources. We were and are used to luxurious lifestyle. We do not treat expenses, as often going out, visiting cinemas, restaurants and traveling 6-7 times per year as an exaggeration. For me, it is a normal part of my family’s life. After arrival to the accepting country as a refugee, I have applied my financial assets to start my small business, in the aim of being fully financially independent and continue our prosperous lifestyle. After one year of development and forming the client base, my business became a great financial resource of stability for me and my family. Later on, I was able to hire even more employees, and therefore, instead of asking for help, I was able to give working places to representatives of the local community. Undoubtedly, my children and I have turned back to our usual traveling in every free gap of time. Every single time we have been traveling together, I was and am used to meet people from the country I currently reside in, when they were freely talking about my compatriots as about ones, who use financial support of the government of receiving country to “finally live” the life they wanted, as if we were literally parasites in the EU, wanting only gifts and financial support and refusing working. It touched my heart deeply, because personally I, as many others, work for the prosperity of their country, I pay taxes and give working places for their
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compatriots. Moreover, I do not do anything special, what I would not be used to do if not for war. I live my normal life. Mostly, I even live somehow worse life (trying to imagine it is the same, as it was), but still not good enough as it was in my homeland. It most probably quite rare situation among forcibly displaced persons, but accepting society shall understand that they will not exceptionally help those ones, who found themselves in difficult times, but also ones, who lived and will always live better life than the accepting community has ever lived before. And they probably bring new solutions, knowledge and skills to the accepting society instead of asking for ones”.

However, regardless any expectations, it is not quite unique, but rather common situation. Adults are underestimated, children are bullied at school and together, the rich quintile refugees and/or forcibly displaced persons community are morally persecuted in the accepting society for “the lifestyle they are not worth”. It means, according to the common opinion, it is the accepting society, which makes newcomers live “normal life” as they could not live appropriate life before, using luxurious services, traveling a lot, buying expensive things etc. But, it is basically caused by numerous prejudices, biases as well as by lack of knowledge about other countries and cultures. Mostly, accepting society, in particular in the EU countries, cannot accept the fact that newcomers may potentially lead many times better and more prosperous lives than they did. It means, they could really gain better education, better linguistic opportunities, as a result of which they could apply and get better job positions and appropriate financial stability in the future. Consequently, they travel a lot and buy more expensive goods or consume more luxurious services. In addition, the attitude to real estates, namely, that the one should be owned, possessed and not rented, as well as desire to furnish one’s apartment or house in more or less luxurious style is inherited from our culture and families we are coming from. The same is related to number of traveling and attitude to traveling, whether someone is tended to spend more or less money during vacations. These traditions and characteristic features of the lifestyle can neither be changed nor reversed.
even by the most brutal outer circumstances that are taking place. Therefore, if the refugee and/or forcibly displaced person was depraved from everything he/she had before, it barely could change automatically his/her attitude to the life he/she wants to live in the future. What is more, even the most prosperous and financially stable accepting society cannot make the newcomer literally “waste money” and live the life in a full, if he/she is not tended to do it.

Subconsciously, there are numerous factors that influence our basic desire to help those ones, who are used to live better and more prosperous lives:
- Envy;
- Desire to “obtain social justice”;
- Psychologically trying to deprive someone, who is situated better and/or coming from more favorable backgrounds, from his/her properties and further opportunities, to obtain appropriate for the “judge” condition of “stability”;
- Sudden crush of expectation: there are numerous societies living with a total belief that no other country in the world can allow its citizens better living conditions. And, when suddenly representatives of such accepting community face newcomers from other countries, who declare somehow better living conditions and/or lifestyle from before, it leads to an objective aggression from the “accepting side”;
- It is always difficult to support someone, who comes from more favorable backgrounds. What is more, as the latest influxes of refugees/forcibly displaced persons show, it is even difficult to support ones, who have obtained the same level of opportunities and consume the same level of goods and services, as we do. Subconsciously, to be able to “support” or to “help” we shall meet a beneficiary who is obviously worse situated or found him-/herself in a difficult life situation. Because, mentally, the one, who helps, is supposed to be “more powerful” than ones, who is being helped. Oppositely to the desirable situation though, refugees/forcibly displaced persons coming from obviously better backgrounds, who were more favorably situated from the very beginning, and who find themselves in a different type
of difficulty (for example, they WERE deprived from their properties and assets, but they still have stable enough financial level to lead a life better than any ordinary man; i.e. he/she WAS REALLY deprived from his/her typical lifestyle but his/her opportunities are still better than the ones of 70% of local in the accepting society), they may “choose” the conditions of living, services and goods they consume, they may declare maltreatment from people around in case of discrimination and bullying, they declare their rights for the lifestyle they are tended to lead, and, therefore, they are transformed from “passive support receivers” into “active support givers”, as they share their intelligence, creative and professional potential with the receiving society, they introduce their financial assets into prosperity, goods and services of local community and, therefore, declare not “worse” but “equal” towards local social and societal position. Thus, we may come up with the conclusion, that it leads to equality among locals and newcomers, which is tended to be called “desirable” legally, but which was still quite unnatural until the massive influx of properly “rich quintile refugees/forcibly displaced persons”. Consequently, we can even say that visible inequality between newcomers and locals is “subconsciously desirable”, if we try to obtain the situation of support from local towards refugees and/or forcibly displaced persons in general. In case, if we analyze the situation of “real equality” of assets and opportunities between newcomers and locals, it rather plays worse role for the potential support between two social groups than better one. Thus, every support is produced by basic inequality among social groups, while the “real desirable equality” leads to separation between different groups of people.

The separations between local community and rich quintile newcomers reduce level of success of integration and social inclusion process, because of the fact that the desire to be integrated and to integrate from both parts appropriately, is decreased. However, as we have mentioned before, rich quintile refugees/forcibly displaced persons bring with them new qualifications, skills, knowledge, financial assets, they introduce new level of services and goods, with demanding better quality from “old services” at the same time, and,
what is more, they mostly create new businesses providing the working places for locals, migrants and other forcibly displaced persons at the same time. Thus, newcomers from more favorable backgrounds may become a good solution for further social development rather than the trigger for disputes between locals and newcomers. But, to optimize the currently existing situation, we shall definitely introduce new level of social education dedicated to acceptance of ALL quintiles of refugees/forcibly displaced persons, which will prepare the accepting community to differences which may take place between their expectations and realities towards newcomers, fleeing from drastic circumstances, which took place in their lives or life of their homeland. Rich quintile refugees/forcibly displaced persons shall be related to new knowledge and social development, rather to biases and triggers for prejudices and/or limitations against them. Accepting and tolerating position, also towards better situated ones or individuals coming from more favorable backgrounds will allow a development of a new level of social tolerance and appropriate level of “proper integration and social inclusion”, which will move every society further, without typical “separation” between social groups.

Oppositely to rich quintile refugees, we may expect that poor quintile refugees/forcibly displaced persons will be definitely warmly welcomed by any accepting society. Hundreds of years and numerous influxes of newcomers – representatives of the aforementioned group have shown that the “proper help seekers” are also not always totally tolerated and integrated into the accepting society. Therefore, the individuals, who DO really find themselves in difficulty are also not warmly waited and welcomed as often as we expect them to.

Before we will proceed with scientific backgrounding of the aforementioned state of affairs, we shall explain, what kind of people may be included into the “poor quintile refugees/forcibly displaced persons” category. Therefore, for the sake of our current research we will apply this category for description of any individual coming from less favorable backgrounds, people facing poverty, homelessness, lack of education (any stage of education) opportunity and experiencing linguistic integration difficulties etc.
Therefore, the catalogue cannot be exhaustive with simple examples mentioned above. Sometimes, people belonging to the analyzed category may be deprived from simple goods and services that we do not even think about in our ordinary lives, therefore, exactly, by fleeing from any social, political and other instabilities in their home country, they may find themselves on the “social edge” because of less favorable starting points in their lives as it is.

Hereby we shall also apply one real-life situation brilliantly reflecting the current state of being in the frame of tolerating and accepting less favorably situated refugees/forcibly displaced persons. The man, Andres S. (the name was changed according to the will of the respondent) declares as follows: “When the political instability occurred in my homeland, my family and I have immediately decided to seek for a refuge on the territory of the EU. We wanted better life and new opportunities for our children, what could not be provided by our home country. We knew exactly that the homesickness will torture us, but better life for our children constituted probably the best trigger of our life-changing decision. Just after arrival we experience numerous difficulties with paper work (we were helped by numerous charitable organizations though), as well as linguistic barriers, because of the fact that neither me, nor my wife have not obtained any appropriate level of education. We did not have any opportunity to obtain any kind of proper education, our families barely have possibilities to feed us and provide us with clothing, therefore, we could not even dream about necessary books or even Internet access to seek for didactic material online. Since the very childhood my brother and I, as well as my future wife in her family, had been working hard to provide for any kind of living. When we came to the accepting country, after all formal paper procedures, I found for myself “survival job” (I became a prentice on the house construction), while my wife had to stay at home to take care about our newborn child. Our older son and daughter (13 and 11 years old respectively) went to local school and started learning local language on the integration courses as well. Speaking about my own situation, I was not probably discriminated, but just nobody listened to
me. People around me, including our foreman and other builders did not want to listen for my advices. They thought I was under qualified to advise them anything. I felt myself "as a thing", which can only perform some function, but is deprived from speaking. However, I was hoping that my children will never face the same treatment, because they will graduate local schools and universities, therefore, I thought that it will be no place for maltreatment, at least for them. Besides, I did really love my accepting society: locals helped us with necessary household staff, helped with everyday issues, advices etc, they also supported us in applying for financial support from the government. Moreover, they were generally kind to us in most of situation. We did really feel an incredible difference, because often we did not have any idea about technological and educational devices, opportunities and/or applications, that were typical for locals. Sometimes, we felt absolute strangers, who came from the deserted island, as we did not know about the most simple things. What is more, personally I felt ashamed that some people had to explain everything for me, as if I was from the previous century. I wish they would never experience our everyday reality. But, how could I explain my previous 30 years of life because of which I was almost fully uneducated? Anyway, I was almost well with the situation as it was, until I found out that both my son and daughter were strongly bullied at school. There are no doubts that we could not and still cannot afford expensive mobile phones, they still have to use old laptop, which was gifted them by their first school teacher here, they are still probably too "old-fashioned" under the prism of video-games and applications, which are popular among their peers, but last time they started telling me that the old-fashioned devices are not the main reason of their maltreatment. From the schoolteachers I have found out that they are bullied by their classmates because of their nationality, race, color of the skin and their financial background, literally, because of numerous things that they do not have any kind of influence into! I know that the discrimination on the aforementioned backgrounds is actually prohibited in the EU, but the most importantly, they are bullied on the basis of things that they cannot change! Things
in our family are becoming better, but not so fast to make us as financially prosperous as any ordinary person in the EU. But, speaking about nationality, race and origins, they will always be the same! It has actually led to my complete desperation, as I do understand perfectly that most of intolerances, reasons of bulling and discrimination are coming not from minors, but from their families in general. It means that some adults do not want to accept that there are people less favorably situated, ones who have strive for survival, ones who have to live on the edge of social existence. In some time my children’s classmates started telling them, that our family is constituted of parasites, who came here just to ask for financial support, which is donated by tax payers. Some children were literally prohibited to approach my son and daughter, because someone believed they could be contagious! Some parents instilled in their children belief, that my parents can steal things from better situated children to obtain goods that we, as their parents, will never be able to buy them! It is absolutely impossible to imagine! And I do know exactly that this kind of bulling and underestimation may take place for ages! And it may reflect in an absolutely difficult way into the whole wellbeing of my children!...”.

And they are not just problems with general well-being, but also ones in the sphere of common integration and social inclusion, which may be involved in the aforementioned processes. The attitudes of older generations towards newcomers, blaming them for poor backgrounds, lack of education, possible infections that may be widespread by children of refugees/forcibly displaced persons, lead to development of numerous biases, prejudices and limitations between different social groups. Moreover, the links of expectations and fear built in a such way by parents in the minds of their children lead to creation of long lasting societal gaps between local community and newcomers. Furthermore, the myths about poor refugees/forcibly displaced persons as thieves, criminals and other out of laws, who deprive locals from their property, health and life to “restitute social and financial balance” or to “afford something they cannot afford legally”, are societally
contagious and can lead to the state of affairs, when the refugees/forcibly displaced persons from less favorable backgrounds are being deprived from their rights for education and/or job opportunities because of long lasting prejudices and fear implemented into the relative society, however, their qualifications are enough to obtain didactic, study or professional position they actually want to obtain. And this very opportunity could become a changing point, could destroy “chains” of prejudices and give less favorably situated newcomers a new chance for better life, but the current tendency declare, that they rather will be again and again deprived from their right for a sole ordinary existence, so that instead of obtaining better level of life generation after generation, their life scenario is being repeated by all their children, grandchildren, and so on and so forth.

Every newcomer, therefore, every person seeking for a refuge is an endless source of human potential, talents and skills that can be developed in his/her personality. Despite any personal prior opportunities, more or less favorable backgrounds, existence or absence of linguistic and educational opportunities before coming to the accepting country, shall be treated similarly and shall not be underestimated. If the person possesses absolutely drastic “starting point”, then he/she shall be given more support and tolerance, exactly as many as he/she needs. And this truth shall also be broadcast among the generations of accepting society. People, seeking for a refuge, regardless their financial stability, their economical quintile, general wellbeing and other characteristics, are always fleeing from difficulties that have faced in their local community. They desperately need help, even though some of them cannot give anything in return, and will not give anything in following couple of years. But, in case of complete societal acceptance, respect and tolerance, all representatives of both rich and poor refugees/forcibly displaced persons quintiles’ communities will be able to apply all their human potential in the accepting society by making its life in all branches better and more sustainable. Cultural and social diversity works for better, makes local community more flexible and move the State forward.
Conclusions.

1. When we are analyzing a massive influx either of refugees or forcibly displaced persons in general, we shall admit that it is difficult to expect arrival of individuals possessing the same socio-economical level as representatives of the accepting society. Therefore, newcomers will either be economically more prosperous or less ones. On the basis of aforementioned matter, we establish rich and poor quintiles of newcomers respectively.

2. Rich quintile refugees are, despite any expectations, rather worse accepted by the receiving society, as they “destroy” an expected inequality between helpers and those ones, who are being helped. Therefore, currently, to make receiving society help newcomers in need, the refugees/forcibly displaced persons shall really find themselves in a real situation of need. However, every time local meet people coming from more favorable or similarly favorable backgrounds, they refuse recognizing this individual as a “sufferer”, therefore the real “balance” and/or “equality” spoils any potential support between aforementioned communities. Thus, the desirable “equality” is undesirable, unfortunately, if we do really want local community to help newcomers.

3. The pathetic situation, when refugees/forcibly displaced persons in the aim of being helped shall be literally “in a drastic living situation” and face “obviously difficult stage of life” spoils not only cooperation between local and newcomers’ community, but also makes a process of societal development slower. Because the society needs triggers of development, as well as individuals which will make new mechanism of development work in this or that society. New people, who bring new knowledge, skills, start business, give working places and, what is more invest in a receiving society are highly desirable by the State. But, such kind of people, do not need and/or ask for help sensu stricto. They are in need of social acceptance and tolerance. Therefore, the current educational methods should be dedicated into development of appropriate level of acceptance and tolerance towards ALL groups of refugees/forcibly displaced persons, including better situated ones. People,
who found themselves in difficult life conditions, who were supposed to flee from their homelands, and, who are additionally coming from more favorable backgrounds, shall be recognized as sources of new opportunities and knowledge for the receiving country, rather than ones, who disrupt balance between “givers” and “obtainers”.

4. The representatives of poor refugees/forcibly displaced persons quintiles often declare that either their children, or themselves personally are also being both underestimated and deprived from their human right to enjoy ordinary level of wellbeing.

5. It appears to be that people coming from less favorable backgrounds, possessing worse “starting points” may also be not so “warmly welcomed” by the accepting society, and, what is more, they can be literally treated as parasites, potential criminals and thieves dangerous for the local community. These and many other prejudices, fears and biases produce long lasting consequences and build gaps between receiving community and newcomers. However, it is a tolerant and acceptive society, which we shall strive for, which will enable appropriate and sustainable societal development. Only tolerant society, which will allow appropriate level of integration and social inclusion of all its members, all representatives of ALL possible quintiles, will consequently let every its member to declare his/her own potential and introduce all his/her current or potential skills and knowledge to the future societal development of the accepting community. This model of societal behavior is supposed to become a basis for cross generational social education, because it properly leads to full level of both social and economical development of analyzed community.

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